3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

empty?" Mwaikuyu said, "Why should we die? 326
I will call the people to worship."

The most important products of the smithy are 411
hoes and spears. Of the latter there are about a 412
dozen different kinds, for war, hunting, fishing; with broad or narrow blades; plain or with one, two, or three prongs; with long or short hafts. Axes are made for cutting down trees, digging out canoes, and all heavy work; some are slightly bent, and are used adze-wise; a small one, very sharp, is used for smoothing woodwork and finishing it off. There is also the *isengo*, a kind of cross between a hooked axe and a small scythe, used mostly for clearing bush land; and a long-bladed axe, carried by chiefs over the shoulder, and serving only as an ornament.

Knives are made of many patterns and sizes, with or without sheaths. A long spear-bladed knife is used for grass cutting, and a neat small strip of iron, sharpened at one end, not along the blade, is used as a razor. Arrows are not much used, as the Konde are not given to the use of the bow except for killing birds. Fish hooks were originally barbless, but some are now made on the European pattern. Needles are made for sewing mats; smaller ones for sewing breaks in calabashes, and others for sewing basketwork. Cow bells, tiny bells worn by little children [301]
on the ankles, anklets, and bracelets for women, complete the list.

For lake-shore people, and those living near the 501
larger rivers, the most important wood-working art is canoe making, and the average Konde canoe is a

12: Biegaard E-5 (1955) 1962 FN17 Ngonde FN17
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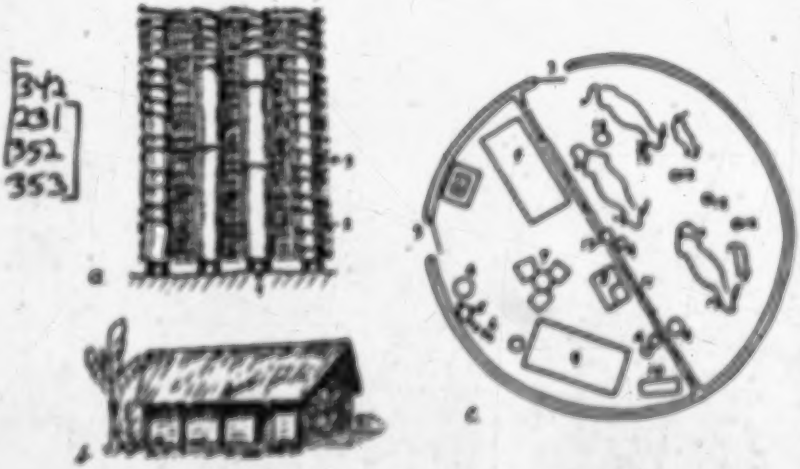
342 353 parts. The partition wall was bamboo and mud. A doorway gave on to the inner part, where Tufwene had her bed.

354 There were two hearths, one in each room. The front one was not used. In the outer room was a bed for guests—a common feature of all houses. Tufwene was thought to be well off, and she had plenty of carrying rings, used by the 482 women when they carry loads, often very heavy, on their heads. The inner room was used for stores, including a number of earthen jars. She had three very fine, 352 low stools. I saw them outside in the sun, but their usual place was no doubt in the outer room, which had the character of a workroom. Here were the large ● 412 wooden mortar and its long pestle; also the grinding stone and in a corner the small mat, the *ulyanya*, which is used to take up the newly ground flour. There 417 was also the ladder, used for fetching down firewood from the loft; you could see 415 the hen's nest, and the large water jar with its pointed bottom placed on three stones.

415 The third *isinga* belonged to an eighty-year-old woman whose husband had [769] died. She told me how every day she would fill a fine, decorated bamboo mug [631] with milk for him! These mugs, seen in all the houses, mostly have geometrical



Houses belonging to Mafia Ulinyakaya and her husband.

a. Detail of *isinga*, outer wall. *c*, tree fern stems joined to bamboo pole—main uprights for liquid measure; *s*, bamboo pole with plaited fibre windings; *b*, split bamboos.—*b*, Mafia's *ichisyo*. —*c*. Plan of *isinga*. 1, bed of the man; 2, iron shoots for gardenette; 3, door; 4, posts supporting ceiling; 5, hen's nest; 6, hoes and pestle for the mortar mortar; 7, hearth; 8, chairs; 9, bed of the grandchildren; 10, water from hollowed out trunk; 11, low partition; 12, posts for rying racks; 13, crosse pole to top of roof.

14: Lehmann E-5 (1939) 1951 FN17 Ngonde FN17
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grubbing for food outside the stable. Old people also eat the meat of apes (*salila*, ape) and of jakal (*ingebe*). The Nyakyusa men are generally very fond of eating fowl, indeed: "Wakugona inyama sya inguku", they are fond of the flesh of fowl.

Bones are usually given to the children for gnawing. Eight to ten boys may be seen sitting in a circle and alternately gnaw on the same bone, often drinking a little milk (*ulukoma*) the while.

During a boating on Lake Nyasa I saw the well-known columnar clouds formed by the so-called Kungu-flies in the distance above the surface of the water. These flies are also eaten by the peoples on the shore of the Lake. When these insects come shore-wards they are caught, roasted at home and then eaten. But I was told that sometimes they are also caught and eaten out on the Lake, being squeezed into lumps between the hands.

The Nyakyusa eat with the right hand, but when the meal consists of such food as boiled maize and beans (*ingute*) they also use spoons (*ulusiko*) made of folded strips of banana leaves. Nowadays, however, tin spoons and tin plates have come into wide use. The ancient eating-mats (*akatefu*, diminutive of *urutefu*) are also being more and more displaced.

When the meal is over, the vessels and plates are cleaned with the fingers, bent inward, and then licked off. The mouth is rinsed out with water.

10. Diet. The vegetable diet is roughly the following. The light meal in the morning consists mostly of boiled maize-cobs (*ingute*), sweet potatoes (*imbatata*), bananas (*ilitoki*, pl. *amatoki*), roasted bananas; or, *amawutfu*, sweet bananas. The main meal in the evening, shortly before sunset, usually consists of flour porridge (*ikigindi*), beans (*indime*), both often boiled together with maize, peas (*efinguga*) very often in the form of porridge, maize-corns (*ikirombe*) and groundnuts (*inyabala*, pl. *amanyabala*). These groundnuts are dried in the sun on mats. Bananas, if dried in the same manner, are usually halved lengthwise and spread out sometimes on banana leaves. I have seen this done in the village of Katumba. Granary stores are very often, e. g. near Utengule (on the border of Nyakyusa and Safwa culture), erected on platforms supported by poles. The container is a big quadrangular basket, roughly three by three meters in length and 1 m in height. The roof has the shape of a large Chinese hat and can be taken off from the lower part of the granary.

14: Lehmann E-5 (1939) 1951 FN17 Ngonde FN17
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the figures. Also bicycles, aeroplanes, motor-cars and other striking objects of the European civilisation are to be found represented and concentric white circles adjacent to these drawings or paintings.

14. Houses. Sometimes the upper portion of the framework of the rectangular houses is not fully plastered with mud leaving broad open areas or stripe horizontally or slopingly to the base-line. This may have its origin in an artistic motive and at the same time be useful in ventilating the interior of the hut. The ancient custom of the Nyakyusa to fill out the spaces between the framework of the walls with flat, oval cakes or clods of clay, supported inside the house by a second framework of bamboo (*uswasango*), has also a decorative effect.

The preparation of those oval sun-dried clay cakes is the work of the women. L. Monteith Fotheringham described this in his "Adventures in Nyasaland" (London 1891, p. 22) with the following words: "The women make the bricks in shape like large eggs by pressing the clay between their hands." The building of the framework of the hut and the thatching of the roof is the task of the men. Nyumba means "the house" in Kinyakyusa as wellas in Swahili; *isyenga* is the name for the old-fashioned hut of the Nyakyusa possessing a round baseline and a framework expanding upwards in diameter. The rectangular hut is called *ikibago* and the smaller rectangular hut used as a store or a fowl pen, *akabago*. It is interesting to note that there is no special word for roof in Kinyakyusa. This part of the hut or house is simply called "the above" (*igwa*). In contrast to this fact the different poles of the roof-structure are specially named according to their position parallel to or at right angels to the ridge of the rectangular houses. *Ukutalika* means to bind the different rafters of the roof together; *imbanda* is the name for the supporting poles of the roof, and *isyango* for the poles of the framework of the walls.

15. Outfit. Inside the house we find besides the bedsteads (*ikitara*, pl. *ifitara*) and the household utensils, the grinding-mill (*urwasya*), consisting of an upper (smaller) and a lower (broader) stone. The flour falls into a basket placed in front of the mill. Sometimes in a corner of the hut a nest (*ikitara*) for a sitting hen on top of a pole is to be found. Outside the house is a place for the sweepings (*urutagililo*). The cleaning of the interior of the houses and also the repairing of the mud plaster is the task of the women, but I saw men cleaning the space in front of the huts. At any case, it must be acknowledged that the cleanliness of a Nyakyusa village leaves little to be desired.